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OF THE LUTHERAN CHURCH

Logan was active in Luther League work in the New York and New England Synod, and one time served as president of the Luther League of America.

He was a Second Lt. in the force during World War II. H married, and has two sons, 13 an and a daughter, six months.

●

Brotherhood Headquarters Now Located in New York City

The Brotherhood of the United Lutheran Church in America moved its headquarters from Bethlehem, Pa., to New York City at the close of last year, as a result of action taken by the Brotherhood Executive Committee last July. As of January 1, the national offices of the official men's auxiliary of the church are located in rooms 307, 308 and 309 of the Lutheran Church House, 231 Madison Ave., a suite formerly occupied by the ULCA Board of Social Missions.

Relocation of headquarters will bring the Brotherhood within effective reach of the central offices of the church and in closer relationship and co-ordination with boards and agencies of the church, including the Lutheran Laymen's Movement for Stewardship. Greater efficiency through increased promotional facilities, centralized operations, and common personnel policies and office procedures is anticipated.

Members of the Committee on Boards and Committees of the Executive Board of the United Lutheran Church, and Dr. Franklin Clark Fry, president of the ULCA, were invited to meet jointly with Executive Committee of the Brot hood on July 15 to discuss the p posal by the Commission on Org zational Structure that Brotherh headquarters be relocated in Church House in New York.

On July 16, the date of the meet of the Executive Committee, Leon F. Ashford, of Philadelphia, s mitted the history-making resolut to "move the headquarters to a sirable location, preferably to Church House in New York Ci and provide for "the adoption other changes." The resolution rec nized that the contemplated chan were "not financially practical the Brotherhood to undertake w out incurring a deficit" and propo "that this financial picture be sented to the ULCA Executive Bo for their recommendation."

The Executive Board was quick stamp its approval on the forw step the Brotherhood had taken, in response to a revised budget statement of financial needs indica its willingness not only to offe one-time appropriation of $3,

ble in 1955 or 1956, but also to
subsidy grants in decreasing
nts over a five-year period, be-
ing in 1956, with $15,000, "in
xpectation that the Brotherhood
gain in membership and income
to the point of complete self-support by 1961."

The new address of Brotherhood Headquarters is 231 Madison Ave., New York 16, N. Y.

●

chener—ULCA Brotherhood nvention City in 1956

hener—situated in the heart of busy southwestern Ontario, Canada, extends a hearty invitation to the 1956 ULCA Brotherhood convention.

hener—106 miles west of Buffalo and 186 miles northeast of Detroit, has a population of 57,322, one-fourth of whom are Lutherans.

hener—the hub of the Lutheran Church in Canada, has 10 Lutheran churches, six of which are ULCA, and 4 Missouri Synod.

hener—has had the morning service of worship broadcast over the local radio station every Sunday for 26 years from St. Matthew's Lutheran Church, the Rev. Dr. John Schmieder, pastor.

hener—has Waterloo as its twin city. Waterloo, with a population of 15,273, one-fourth of whom are Lutherans, has two Lutheran Churches. Waterloo is the home of Waterloo College and Seminary, Lutheran schools.

hener—prides itself on its many fine churches, of which there are 44, representing 26 denominations.

hener—is known as the "city of fine homes." Well-kept lawns and gardens give the city a clean, tidy appearance. Eighty-seven per cent of Kitchener residents own their homes.

hener—has more than 150 diversified industries, some of which are affiliates of large U. S. firms. Leading industries include rubber, furniture, boots, shoes, textiles, meat packing, radios, television sets, tanning, luggage, felt, twine, gloves, and metal products.

hener—traces its history back to 1799. It was first known as The Sand Hills, in a community called Ebytown. The name was changed to Berlin in 1826. It was incorporated as a village in 1854, as a town in 1871, and as a city in 1912. In 1916 the name was changed to Kitchener.

hener—will be looking forward to seeing you on September 20-22, 1956!

Let's Think About Stewardship

by LEONARD F. ASHFORD

The purpose of this article is to set you thinking about the conglomeration of statements, words and programs being used in our church—all in the name of and for the promotion of *stewardship.*

At one place we coined the principle "Tithing is the first reasonable step in stewardship." After consistently presenting this statement to our members for many years, we still have to report that giving in the ULCA during 1954 averaged $50.25 per member, or about 1.7 per cent of an income of $3,000.

Recently we have developed an idea presented under the name of the Sector Plan. A study of this plan shows that it is an adaptation of one of the *pressure* plans being sold to churches for the raising of capital funds. It is most certainly not a plan that can be used each year in any congregation.

One of the cardinal points of the plan requires that a careful evaluation of the members be made by the pastor and others to determine "how much this individual should be able to give." The amount results from setting a value on:

1. The size of the family and how they live.

2. The type of home and its location.

3. The position of the head of the house and other working members.

4. The type and number of c used by the family.

Those facts and any other availa information enable the committee set a goal for the visitor.

Even if very careful instructi are given to the visitor on how meet situations that may develop, is impossible for the visitor to educ the family or the person being visit The information given the visitor the form of an expected pledge dangerous. Let us look at an act happening in a capital fund ca paign.

One member was listed as a pr pect for $1,800. After the sales t for the building program was p sented by the visitor, the prosp said, "I will give you my pledge $1,500 now if you will give me card to sign." The visitor replied, am sorry, Mr. C———, but we h you down to give $1,800." This h pened in a capital fund campai and it can happen in a stewards campaign.

For years and years we have he appeals being made to individu and congregations to go the sec mile in their giving. This has b repeated so often that further giv should have been called the th mile, fourth, or even fifth mile.

Only recently *The Lutheran* rep ed that a statement made by

Smith Leiper of the Congrega-
Christian Church was partly
med in a report of our ULCA
rer. The statement referred to
iving at the end of the year,
to the filing of income tax re-
as "tipping God." The con-
n of the statement read, "The
part of the giving comes at the
end of the year. This means that
tians have found out what they
eft over and that they had not
systematically in advance and
arly."

at statement and our acceptance
is very much like the ease with
many persons criticize a fellow
tian who gives very substantial
of money to most church causes
in some instances has his name
orialized. Certainly the critics'
could be much better spent in
ng to have some other person
cate the giving of the person
criticize. Better still, they could
used the same breath to thank
for the blessing of having such
ristian placed among us.

ving at the end of the year, as
an-up of the tithe set aside, or
oney received by reason of a
any bonus or end-of-the-year
ends, is certainly not wrong and
ot properly be labeled as "tipping

e very fact that an individual
funds set aside that are turned
to the church or a special cause
ates that a system of planned
g was used. In fact, anybody
practices tithing knows that hav-
grown into the regularity of sys-

tematically caring for these funds, the urge for further increases in benevolence giving is ever present. Consequently the practice of tithing naturally leads to giving in excess of the tithe, just as in the early years of learning the individual grew up to the tithe.

The old saying, "Why look a gift horse in the mouth," does not apply to this discussion. It seems to me to be more the expressed thinking of someone who would like to tithe and does not, or someone who has tried to tithe and could not live with it.

Surely God finds no fault with the tither if his spirit and motive are right. So why should we? Let us be thankful for every person who tries to tithe and in so doing endeavors to grow.

Previously the word *educate* was used. This of course is the answer to the entire matter of stewardship. It is not accomplished through bulletins and fancy folders, with or without pictures. The business of education for the total stewardship of life must begin in the home, and it can be made to grow in the sunshine of encouragement and teaching in church.

The business of educating the members of the church for stewardship must of necessity be carried on by the pastors of the local congregations.

Once a year is certainly not enough. However, I believe that whenever stewardship is taught it should be approached from the same viewpoint each time. In other words, repetition of a sound approach to stewardship will eventually sell those

who hear it.

The most convincing approach to this controversial subject that I have heard made it clear that as all things we have are placed in our care by God, it is only logical that God must be considered in our stewardship of what we have. As we consider this matter we should ask ourselves the question, "Is what I am giving sufficient and proper in God's sight?" It was further stated that in making this test we should first prayerfully consider our plans for stewardship and then find the answer to the above question in our hearts.

Most middle income and low income groups with a family to support cannot adopt overnight a program of tithing. For such a family to begin tithing it is first necessary to establish a tight budget covering all expenditures. Gradually the unnecessary and fringe uses will be eliminated, thus making larger giving to church possible. As the family grows in their stewardship planning, they gradually approach and then reach their goal, the tithe.

As stated before, those who plan and work with God's gifts systematically and with a full consciness of the many blessings rece constantly, will not stop in t growth with the attainment of goal.

This type of teaching and enc agement could be used by more our pastors, and results could help but follow. Careful repeated planations of giving and the relat ship of giving and the giver to is effective on those who sit u such teaching. It is particularly pressive when the pastor make clear that any project or prop presented by him has been fully cepted by him before the prese tion.

The most successful pastor i who teaches stewardship of temp giving and stewardship of indivi time and ability. To properly te the pastor must know that he hin practices both.

Let us aim for more real y around teaching of total stewards and at the same time let us be th ful for those who have already le ed and, so far as we know, are tinuing to grow.

●

Does This Mean Us?

Several years ago an editorial appeared in a leading denominational paper and read in part as follows:

"On this layman's Sunday I guess I am expected to stand before you and tell you all the good things the men of the Brotherhood are doing for the church. But, gentlemen, I can't do that today.

"The truth of the matter, me that you have failed the church. do not want to come forth and w Many of you say 'Let George d You do not stand up for your co tions for fear you will offend a Christian friend and lose his ness. Politicians no longer care members of the church think— after all, we don't bother to vote.

ggested Audio Visual Aids For onthly Brotherhood Topics, 1956

LESTER M. UTZ, Chairman
lio-Visual Aids Committee

General Theme: Count Me a Partner

uary: In Choosing to Serve.
isual Aid: *The King's Men doing King's Business.*

sound filmstrip in color; 53 nes, with a guide and long-play- record. Produced by the Audio ial Aids Committee of the ULCA herhood. This strip tells how a gregational Brotherhood can e the church by conducting a rch Attendance Crusade. Presents main program of the Evangelism mittee of the Brotherhood for 5-1956. Can be obtained from therhood Headquarters.

lternate: *A Gallery of Witnesses.*

sound filmstrip in black and te, with 51 frames and a guide, 78 rpm record. Produced by ional Council of Churches. The o points out that everybody is a ness to something, and under- es types and ways of serving ough witnessing. Stimulates self- mination and leads to a decision erve the church. Obtain from the CA Publication House.

ruary: In Governing Life by d's Will.
Visual Aid: *Beginning With Me.*

A black and white sound filmstrip, h 66 frames, and manual. Also rpm record. Produced by the angelical and Reformed Church. This strip tells about Mary Scott who, troubled by what she finds lacking in herself and by the disturbing conditions in the world about her, responds to the suggestion, "Lord, change this church by beginning with me." She is led to make religion vital in her home, family, community, and in her local church and its outreaching service. Obtain from the ULCA Publication House, or the Religious Film Library.

Alternate: *Words of Life.*

A film with 31 frames in black and white, with guide. Produced by Broadman Films. Places strong emphasis on the use of the Bible in winning the lost to Christ and as an infallible guide for faith and life. Obtain from the ULCA Publication House, or the Religious Film Library.

March: In Living a Life of Prayer.

Visual Aid: *Living as a Christian.*

Filmstrip with 65 frames in black and white, and guide. Produced by the Congregational Christian Church. Presents the life of the Martin family, showing the problems they face in trying to live a Christian life. Especially good for family groups, to motivate toward regular prayer and Bible reading. Obtain from the ULCA Publication House, or the Religious

Film Library.

Alternate: *At Home With God.*

A sound filmstrip with 70 frames, a manual, and 78 rpm record. Produced by the American Lutheran Church. This is the story of how one family started regular family worship at home. Excellent for introducing family worship within the congregation. Motivation for prayer and Bible reading is high. Obtain from the ULCA Publication House, or the Religious Film Library.

April: In Making God Known.

Visual Aid: *Sharing the Fellowship.*

A sound filmstrip having 91 frames in black and white, with guide and 78 rpm record. Produced by National Christian Teaching Mission (NCCA). Prepared by NCTM to awaken church groups, Sunday school classes, men's organizations, to evangelize. Stresses the fellowship appeal of the church, and is particularly valuable because it presents a plan and practical approach to the unchurched and inactive. Obtain from the ULCA Publication House, or the Religious Film Library.

Alternate: *Share Christ Today.*

A sound filmstrip with 84 frames in black and white, with long playing or 78 rpm records. Produced by the United Lutheran Church in America. Useful in helping congregations prepare for a total program of year-round evangelism in all its phases. Can be used as a training help for workers in evangelism. Planning guide of techniques and organization accompany the filmstrip. Excellent! Obtain from the ULCA Publicati House, or the Religious Film Libra

May: In Working With God.

Visual Aid: *All That I Am.*

A filmstrip of 60 frames in bla and white, with a script. Produc by the Episcopal Church. Throu the story of Jim, a layman, there shown that there is no such pers as a self-made man. Each one ow too much to others and to God. Ch lenges laymen to complete dedicati and to do church work. Especia fine for recruiting every-memb visitation workers. Obtain fr ULCA Publication House, or the R ligious Film Library.

Alternate: *I Give Myself.*

A sound filmstrip of 77 frames black and white, with 78 rpm reco Produced by the Evangelical and R formed Church. The demand is ma to give time, talents, prayer and co cern for meeting the needs in soci mission areas. May be used for wo ship and discussion on how t church serves human needs. Obta from the ULCA Publication Hous or the Religious Film Library.

June: In Ministering to the Needy.

Visual Aid: Same as alternate f month of May.

Alternate: *Our Church at Wo Today.*

A filmstrip of 58 frames in bla and white, with script for childr or adults. Produced by the Evange cal and Reformed Church. After fi frames of introduction, this strip divided into six sections: 1. O church heals. 2. Our church teache

ur church tells others of Jesus. ır church serves its community. ur church meets human need. 6. help our church. Highly recom- ded. Obtain from the ULCA Publication House, or the Religious Film Library.

(Visual aids for the rest of the year will be listed in the future.)

●

ssage from Headquarters

EARLE W. BADER

Boy Scout Sunday — February 12, 1956
Theme — "Onward for God and My Country"

oy Scout Sunday in 1956 falls on oln's Birthday. All over America churches on Sunday, February will honor their scouts along with r adult leaders who are giving lfish service to boyhood. There is more appropriate occasion than ıt Sunday to invite your uniform- Boy Scouts and scoutmasters to nd religious services to receive ne guidance and stimulation for tasks that lie ahead.

he 1956 observance of the Boy ut movement will emphasize the istian family in its relationship ne home, church, and the scouting gram. The suggested theme, "On- d For God and my Country," will vide the stimulation for the Boy uts and their entire families to nd worship service on February

is the sincere hope of the ULCA Boy Scout committee that our pastors, church councilmen and troop committees will join hands in the observance of Scout Sunday on February 12.

Arrange a Special Service

Dr. Edgar S. Brown, director of the ULCA Department of Worship, has approved the "suggested order" for the observance of Scout Sunday, with the understanding that same is *not* intended for use at the Service. He suggests that Scout Sunday be observed at a special service in the afternoon or evening when scouts, their families and friends, would come to the church to seek God's blessing upon their activity. This procedure will avoid the criticism of many pastors who object to the intrusion of irrelevant matters at their worship services.

Suggested Order for the Observance of Scout Sunday
February 12, 1956

he order provided is not intended to be used at the Service. Its use ıld be appropriate either in the afternoon or evening when the scouts, ir leaders, relatives and friends would come to the church to seek God's ssing upon their activity.

Prior to the service the scouts should assemble outside the church and the designated time march into the service. If there is a choir processi the scouts should follow the choir and take their assigned places in t front row(s) of pews. The American and Christian flags may be borne in t procession at the head of the group of scouts.

The troop may sound "church call," whereupon the scouts will stand attention in their places and salute the flags.

To the Flag of the United States

"I pledge allegiance to the flag of the United States of America, and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

To the Christian Flag

"I pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands, one Brotherhood uniting all mankind in service and love."

Song: "Onward, Boy Scouts, Onward"

(To the tune of "Onward, Christian Soldiers")

Onward, Boy Scouts, onward,
Brothers for the right;
Live our Scout Laws, gladly,
Onward in the Light.
Let the Oath of Loyalty
Mark our trail each day;
So this legend guide our journey
"Be Prepared," always!

Live the life of Honor,
Word that Truth designed;
Loyal be and helpful,
Friendly, courteous, kind;
Practice now obedience,
With a cheerful part,
Thrifty, brave and clean complete
Reverent in heart.

(CHORUS)

Onward, Boy Scouts, onward,
Brothers for the right;
Live the Scout Laws gladly,
Onward in their light."

A brief meditation may be made by the Pastor.

Pro Deo et Patria. One of the scouts may then give a short talk ab the award and if it is to be given, presentation by the pastor shall then made. The scouts shall then leave their places and go before the altar. they face the altar, they shall in unison offer the Scout Promise and Scout Law.

The Scout Promise

"On my honor I will do my best
To do my duty to God and my country, and to obey the Scout Law;
To help other people at all times;
To keep myself physically strong, mentally awake and morally straight!"

The Scout Law

cout is Trustworthy	A Scout is Courteous	A Scout is Thrifty
cout is Loyal	A Scout is Kind	A Scout is Brave
cout is Helpful	A Scout is Obedient	A Scout is Clean
cout is Friendly	A Scout is Cheerful	A Scout is Reverent

ne of the scouts, the recipient of the Pro Deo et Patria award, if there ne, shall offer this prayer.

Heavenly Father, make us worthy of all our blessings, of our parents, our homes, our schools, our church, and our country. Lead and guide us in our recreation and our work, that it all may redound to Thy Glory, through Jesus Christ our Lord. Amen. Our Father .....

he service shall conclude with the Benediction by the Pastor, after which scouts shall return to their places. The procession shall re-form and the up leave the church as before.

f it is desired that the observance be at the Service, approval must be ted by the pastor, and nothing done without his knowledge and consent. scouts may enter the church, following the choir. So as not to intrude greatly upon the service, it is suggested that the scouts go before the altar re the offering is received, and then offer the Scout Promise and the ut Law as an act of dedication.

nodical Brotherhood Officers

As Reported to Brotherhood Headquarters December 5, 1955

nada Synod

resident	Roy G. Hilker, 23 Chestnut St., Kitchener, Ontario, Canada
ice-President	Ray Jundinger, 36 Wellington St. N., Kitchener, Ontario, Canada
ecretary	Howard Herter, 18 Ezra Avenue, Waterloo, Ontario, Canada
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Secretary	Fred P. Becker, 426 Morgantown Lane, Fairmont, W. V
Treasurer	Robert E. Troy, 220 Walnut St., Huntington, W. Va.

Swedish Church Advertises Services in Newspapers

A layman convinced Lutheran state churches and various free churches of the Gothenburg, Sweden, area to co-operate on an idea almost revolutionary in Swedish church life —the advertising of Sunday church services in newspapers. Such advertising, well known in the Unit States, but entirely new in Swede was launched on the initiative Hans Oddestad, manager of a lo wool concern. He convinced cong gations that regular advertising the press might bring more peo into the churches.

cation for Living

ARL S. RUDISILL

How Do We Use Our Time?

e, like air and water, seems unlimited and cheap. Actually, er, it is extremely restricted and y high value. For some of us a constant battle for time—n which to do a multiplicity of

pite its high value, time is used sly by many people. It is given by God, but some people use it ugh they had at their pleasure ted it and are the owners of it. xtends it to us for proper use. oo often it is wasted or mis- Mere idleness, doing worthless , dilatory tactics toward duty, ive recreation and pleasure- g, anti-social acts, moral dere- , and over-much day-dreaming e are poor uses of a precious odity.

our churches, across the con- and from the chilly North to opics one hears the same be- ing story. The church's work ne by a few people while large ers do practically none—some become obstructions. When ask- teach a class, do visiting, serve ficers or on a committee, help anning, accept assignments, or attend church or Sunday school plead that they haven't the —they are *so* busy.

many lives seem overcrowded one is prompted to ask, "Busy doing what?" How many of the things we do are really worth doing? What contribution do they make to the betterment of society? Do the labors actually help any one? Do they boost Christian influence or serve to maintain it? Every one ought to ask himself such questions, and then proceed in an intelligent way to find the answer.

A friend of mine some time ago felt this pressure for time. He was refusing the calls of the church because "he didn't have the time." He then made a check of the use of his time over a two-week period. He discovered that many of the things he was doing weren't worth the effort—he had slipped into them in a casual way. He decided to rule out about half of them. Then he gave time to church rather generously.

It would be a fine thing for us to make a careful study of how we use our time—the more careful the better. Rule off two sheets of 8½ x 11 paper, lengthwise. Each sheet will accomodate the information for one week. Provide for each of the seven days, and for the half-hour periods from 7 A.M. to 11 P.M. Then mark up the activity for each half hour for two weeks. That will yield an accurate picture of what you actually do. On that information you can make a reliable analysis and determine which

activities are worth continuing and which ought to be dropped. Be sure to choose weeks which are typical—otherwise you'll be misled.

Such a procedure provides a rational basis on which to work out your stewardship of time. A Christian use of time is just as important as that of money, talents, property, or other human resources. A successful prosecution of the church's work hinges upon willingness of church members to do the work. Full paid workers can do only a p it—they are especially neede direct the work and to render services which only trained pe can do. In large degree the wo the Christian church and the m of North America Christian d on the readiness of our peop "jump in" and help carry ou church's program.

Brotherhood in Action

by CHARLES F. BROBST

King's Men Are Tactful

"Why don't you come to church services on Sundays?" is putting an important question more pointedly to an indifferent church member than a tactful and wise evangelism caller would dare ask. It could backfire with a daggered reply. A real antagonism against the church might result. It could conceivably sink the lukewarm even deeper into the habit of aloofness from the church on Sundays, not to mention producing a disheartened but well-meaning worker.

The King's Men properly trained and instructed to sympathetically visit the habitual absentee at the church services, do receive an exhilarating experience. When they understand why people become lapsed, and the reason diligence is required in the use of the means of grace, their noble efforts bring renowned and glorious results for the Master.

Mr. Brown and Mr. Black—n are the only fictitious elemen this story—both deem the Wo God holy and willingly hear learn it on the Lord's Day. Th the first unmistakable essentia be an effective King's Man.

This team of visitors was su a second truth—their neighbors ed to hear the Word, enjoy the C tian fellowship, and receive inspiration of the holy presence perienced by attendance at worship services. God's love is inclusive—it embraces all—th man's concern for the welfar others often becomes regretably stricted. Selfish inclinations with the loving hand of helpfulness.

A third fact stirred these ordi men into successful action in be of the wayward church membe was their personal and divine res

to seek eagerly those once
rs of the fold and to bring
ack into vital Christian fellow-
hat is what the Lord taught
e gave the parable of the lost
The sheep, like the lapsed
r, was once in the flock, but
rayed.

these three truths burning
their sensitive souls, these men
on the White family. They were
its in the community three or
years and members of the
. The spirit of charity is in-
stretched beyond fact if they
edited with an average attend-
t one service a year. Mr. White,
ached kindly and sympatheti-
soon gave vent to his feelings—something he wouldn't do when his pastor called upon him. They did come to church once. The people were cold. No one noticed them. Besides, one member of the family was named Connie and not Bonnie as it appeared in the records. There were other similar minor complaints which were made to appear big by their imaginations.

The visitors came away with an assurance that they would start to attend the services—and they did. A family that had been lost was won back. Joy and satisfaction came to visitors and visited. Other teams of callers had similar experiences. The King's Men Church Attendance Program really works if it is worked.

News

nnecticut Layman Joins LCA Stewardship Staff

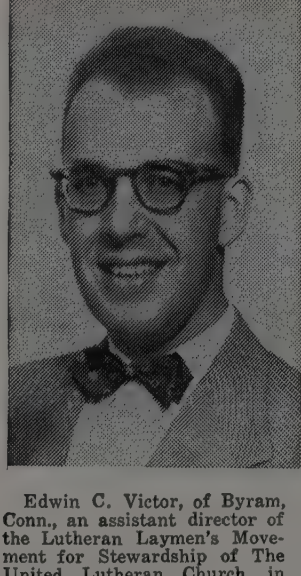
vin Carl Victor, a life insurance writer of 58 Ivy St., Byram, , has accepted a call to serve as sistant director of the Lutheran en's Movement for Stewardship e United Lutheran Church in ica.

. Victor, secretary of the council t. Paul's Evangelical Lutheran ch, Byram, will direct the LLM ership development program, ding to Henry Endress, execu- irector of the lay movement and rdship secretary of the United eran Church.

e Connecticut churchman suc- s Herbert H. Hewitt who leaves post to accept a position in the advertising department of Shell Oil Company, Long Island City. Hewitt also will continue his studies toward a Ph.D. in religious business administration.

Mr. Victor received the bachelor of science degree at the New York University, School of Commerce, after attending the Junior College of Connecticut, at Bridgeport, for two years. He enlisted in the Air Force as a private in 1941 and was separated from the service as a captain in 1945. He is a member of the Air Force Reserve and has been a leader in Y.M.C.A. and Boy Scout work.

At St. Paul's Church, where the Rev. Luther T. Freimuth is pastor, Mr. Victor was organizational chairman of the Christian Advancement



Edwin C. Victor, of Byram, Conn., an assistant director of the Lutheran Laymen's Movement for Stewardship of The United Lutheran Church in America.

Program. He also served his congregation as secretary of the Brotherhood, vice president of the Luther League, and member of the senior choir. He is a member of the LLM. He was lay delegate from his congregation to the 1955 convention of the United Lutheran Synod of New York and New England.

Mr. and Mrs. Victor have two daughters, Sharon Ann, 3, and Christine, two months. His office will be located in the Lutheran Church House, 231 Madison Avenue, headquarters of the United Lutheran Church and its Lutheran Laymen's Movement.

Martin Luther Film

Churches and educational institutions in the United States now more than 2,500 prints of the w acclaimed motion picture, "M Luther." This was reported t board of directors of the film's s soring agency, Lutheran Church ductions, Inc., by its exec secretary, Robert E. A. Lee.

The board, representing five theran church bodies and the Na al Lutheran Council, voted to ex the introductory price offer of for the complete 4,000 foot 1 motion picture print from Nove 30 to next Easter, April 1, when the established price of per print would take effect.

"A new pattern of motion pi distribution has been pioneered remarkable success," Mr. Lee de ed, adding that delivering 10 mi feet of film directly to the user just three months' time has " matically validated the new co of permanent ownership designe the Luther film." He estimated over a million persons viewed " tin Luther" in churches during week preceding Reformation Sun

A Black Heart

The Rev. Josef A. Persson, of Methodist Episcopal Mission, has just completed the revision the Tshwa Bible, is described in Eugene Nida's book, "God's Wor Man's Language," as having b given the highest tribute a w man could ever receive in Afr "Mr. Persson may have a white s but his heart is as black as any us!" The Bible, which has been p lished by the American Bible Soci

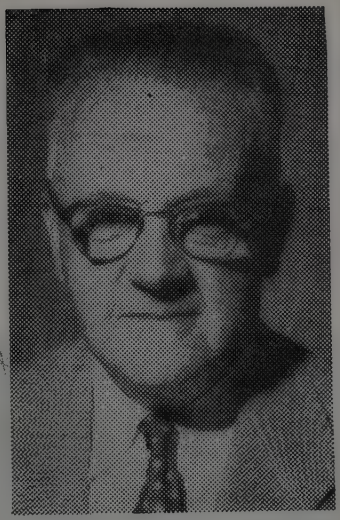
cted from the binder by the September.

e are about 750,000 Tshwa- g people, ten percent of whom ristians, and 70,000 literate. rst publication in Tshwa was ed in 1888 and the translation whole Bible was completed in The present Bible, the result greater understanding of the ge that has grown through the is eagerly looked for by the speaking Christians.

ed Bank Official to Serve Lutheran Church Staff

use he believes he should dedi- is time and talent to the serv- his church, George Jaeger, a banker of 450 King St., West- Long Island, N.Y., has joined aff of the Lutheran Laymen's nent for Stewardship of the d Lutheran Church in America volunteer staff member.

ger, former assistant comptroller Chase Manhattan Bank, is the official of that bank to join the d Lutheran Church staff as a teer executive. The late S. rick Telleen, of Ridgewood, a vice president, started this tra- 15 years ago when he offered ervices to the church on a full- basis and was elected treasurer th the National Lutheran Coun- d the United Lutheran Church's d of American Missions. Upon eath he was succeeded, again on ull-time volunteer basis, by rick Eggerstedt, also a retired e Manhattan vice president.



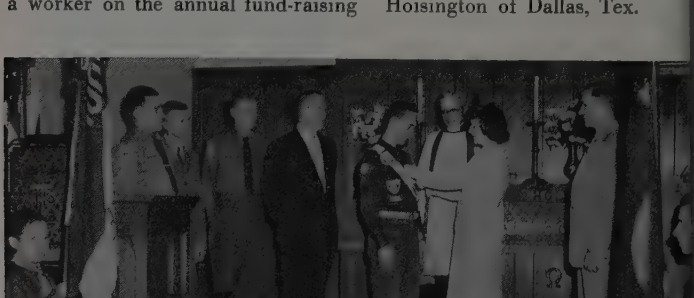
George F. Jaeger, retired bank comptroller of Westbury, Long Island, N. Y., who decided to serve as a volunteer staff member of the Lutheran Laymen's Movement for Stewardship of the United Lutheran Church three days a week.

Jaeger will serve the Lutheran Laymen's Movement as an assistant director, with special responsibilities in finance and committee work. The Laymen's Movement operates the Department of Stewardship of the United Lutheran Church and directs its efforts to teach Christian stewardship—"the practice of the Christian faith"—through an international program of field service, motion pictures, printed materials, and fund-raising counseling.

Jaeger, a veteran member of the Lutheran Laymen's Movement, was associated with Chase Manhattan Bank for 35 years and was assistant comptroller at its head office. He is a councilman of St. Stephen's Lu-

theran Church, 2806 Newkirk Avenue, Brooklyn, and its past president of its governing body. He now serves as chairman of the St. Stephen's finance committee and is a member of the congregation's Men's Club. He also serves as a convention delegate of the United Lutheran Synod of New York and New England and is a worker on the annual fund-raising program of the Brooklyn Div of the Protestant Council of York.

This retired bank official i second layman to join the Lay Movement staff on a volunteer at this time, according to Dr. H Endress, Stewardship secretary. other is a retired dentist, Dr. Hoisington of Dallas, Tex.



Pro Deo et Patria Award Given in Coatsville, Pa.

Left to right: Danny Pacana, color bearer; Chester Eckman, scoutmaster of Troo Howard Christie, executive field director of the Brandywine District; Clarence Soulliard, missioner of the Brandywine District; William Taylor, president of the scout committ the Brandywine District; Vincent J. Smith, star scout, Troop 38; the Rev. Robert S. N pastor, Lutheran Church of Our Saviour; Mrs. Vincent A. Smith, mother of Scout Smith; Vi A. Smith, father of Scout Smith; David Taylor, color bearer.

Vincent J. Smith received the *Pro Deo et Patria* award on October 16 in Lutheran Church of Our Saviour, Coatesville, Pa., the Rev. Robert S. Nagle, pastor.

Vincent, a confirmed member of that church, is also a member of Troop 38. His project for the award was the construction of a three-shelved bookcase which was put in use in the church-school room containing the *Christian Youth Hymnals.*

Vincent is the second boy fron congregation to receive the aw and the church is the only on the city having two boys who ceived the award. The other bo Kenneth Lawrence.

The Rev. Dr. George H. E heimer, executive secretary of ULCA Pension Plan, was the pre er at the presentation service.

—Robert S. N

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Could We Endure Immortality?

by ROY L. SMITH

Every great world religion teaches some doctrine concerning immortality. There seems to be an instinctive unwillingness on the part of the race to accept death as being final.

But it is rather embarrassing to think of immortality in terms of our own mortality, for it could become altogether unendurable.

How many of us, for example, would be willing to contemplate the prospect of living for even a thousand years, not to say a million, at the same rate at which we are now living? Would we be willing to go on for a millenium, striving for the same petty purposes that now move us, struggling for the same tawdry prizes for which we are presently willing to pay such a tremendous price?

How long could our money—or any amount of money—afford us happiness? How bored would we become with things, if possessions were all we could have?

If eternity is to be endurable it will be because we have found some joy, satisfaction, purpose, or cause that is as durable as time itself. Until we have found that, we are not ready for immortality; without that eternity would become a torture.

Said a thoughtful old man, as he entered his seventies, "When I get to heaven I want to be able to t
little of the language of the l
will want to feel at home in the
I will want to be able to join in
of the conversation. That me
must learn some of the language
and begin thinking of some
things that will engage the min
men over there. I don't want to
heaven and be a dummy. I will
to be a part of everything, just
am now in my own home town.
the reason I have spent a good
of the years of my life trying
ready to be a good citizen of he
and not a problem to them."

●

Faith Alone

Luther. By Rudolf Thiel. T
lated by Gustav K. Wiencke. Mu
berg Press. $5. 492 pages.

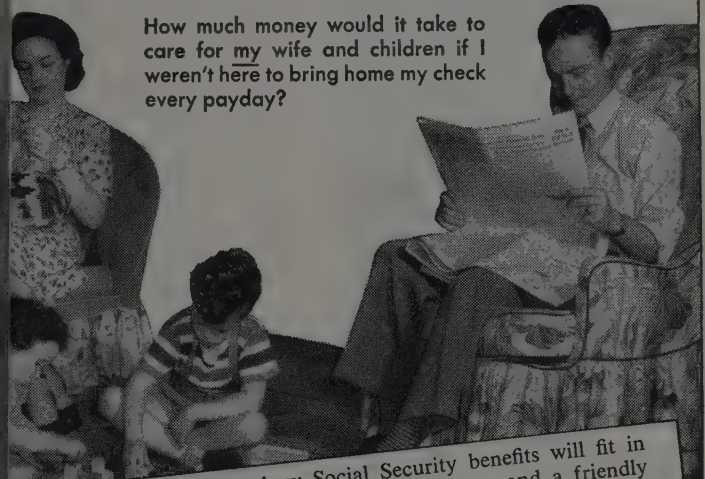
This is a portrait of Luther
a new emphasis upon the Refor
own words, and presents a con
panorama of his life and strug

"Never did this candid soul
that unperturbed certainly for v
those after Luther were to t
him." Rudolph Thiel sees Luther
as he is popularly conceived, b
an "ever-struggling man, contin
visited by earthquakes of the sou
and a man whose spiritual tri
tions, his *anfechtung*, continued t

(continued on page 31)

g Doris and Bob's house in the "FOR SALE" column got thinking . . . how much more protection should I have?

b was an old school mate of mine . . . played guard on our h school football team, met Doris in our church choir, got rried and settled down, had three children . . . *but now Bob is ne* . . . and Doris is selling the house to meet expenses. You ow, when I saw that, I just couldn't help thinking about us . . .



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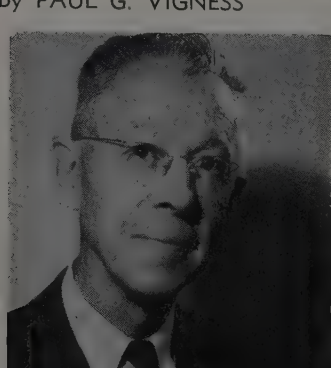
Count Me a Partner— In Governing Life by God's Will

by PAUL G. VIGNESS



Author

Paul G. Vigness, author of this month's topic, has devoted his professional life to teaching in California. He is an instructor of American History and Government in the Alameda High School. He is a member of the State Council of the California Teachers Association; chairman of the Bay Section Ethics Commission of the association; a member of the State Commission on Moral and Spiritual Values in Public Education; and a past president of the Alameda County Education Association.

For many years Dr. Vigness served as president of Central Lutheran congregation, Oakland; for five years he was on the Board of Trustees of Pacific Lutheran College, Parkland, Washington; and at present he is president of the board of directors of Lutheran Welfare Service of Northern California and of the Lutheran Men of the East Bay, the intersynodical brotherhood for that area.

Dr. Vigness is a graduate of St. Olaf College, and holds his master's and Ph.D. degrees from Stanford University. He is a son of the late Dr. L. A. Vigness, noted Lutheran theologian, editor, and educator.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Fred J. Landdeck, S. M. Brock, George O. Koponen.

IN LAST month's study we covered that at the very beginni his ministry Jesus determined t low the pathway of humble ser Having reached this decision, had to decide upon the standard would govern his life. For him could be but one standard. His would be governed by God's wil

In the days of Jesus, religion a vital subject for the Jews. argued religion endlessly. They pulously observed its ceremo New rules and regulations were upon the old until the spirit an sence of the Law, as God intende was gradually lost. Religion bec spiritually sterile.

Worship

Hymn: "Jesus, Savior, Pilot Me" —No. 270 C.S.B., or No. 230 P.S.H.
Scripture: Matthew 5:17-48
Prayer
Special Music
Hymn: "Guide Me, O Thou Great Jehova —No. 261 C.S.B., or No. 227 P.S.H.
Topic
Hymn: "May We Thy Precepts, Lord, Fu —No. 269 C.S.B., or No. 281 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

Topic Aims

1. To show how Christ gave life and s ual meaning to the Law.
2. To show how Christ lived in obed to the will of God.
3. To lead members of the Brother to seek to know God's will for their lives to apply it in all situations which con them.

Christ came, the framework aw still stood. It had been established, and so was per- But Jesus saw that men were the letter of the Law and its spirit. He found many where the will of God was d because of man-made in- ions which had been attach- God's Word. His close ion with the Father gave him which profoundly affected rpretation of the Law. He e decided that he would his life by the will of God d come to know it.

Pharisees were disturbed when egan to explain his under- g of the Law to the people. ried to reassure them by de- "Think not that I have come sh the law and the prophets; come not to abolish them but l them" (*Matthew 5:17*). But ould not believe him. Instead ught to entrap him into some tatement respecting the Law, t they might convict him of or blasphemy.

one occasion a scribe asked "Which commandment is the f all?" Jesus answered, "You ve the Lord your God with all eart, and with all your soul, th all your mind, and with all strength. The second is this, shall love your neighbor as lf. There is no other command- greater than these" (*Mark* 31).

s is the classic rule of life, and us applied this spirit to all the various situations of life that confronted him he often gave new and vital interpretations to responsibilities and filled the old Law with a new spirit.

The Fifth Commandment

"Thou shalt not kill," says the Law. What did that mean to the Jews? It meant murder of the body—physical destruction. Christ enlarged the meaning of this commandment to include a code of human relations.

Murder is more than killing the body. It includes malicious gossip, spreading lies about our neighbor, "smearing" persons in public life, any and all devices designed in malice to injure the character and person of our neighbor. The Fifth Commandment forbids not only physical murder; it forbids heart-murder.

How does this Law apply to Christians? Certainly we do not plan murder. But are we guilty of heart-murder? "If you bite and devour one another," wrote Paul to the Galatians, "take heed that you are not consumed by one another" (*Galatians 5:15*). In his Small Catechism Luther stated it well: We should so fear and love God as not to do our neighbor any bodily harm or injury, but rather assist and comfort him in danger and in want." Sounds simple, doesn't it? How hard, however, it is to fulfill!

The Sixth Commandment

The Sixth Commandment is so intensely personal and intimate that Christians often are reluctant to speak about it. But just because it is so intimate, Christ's teaching on chastity

is of vital importance to every life.

The Jews of Jesus' day placed a completely physical interpretation on this commandment. The act of adultery was the crime. But Christ taught that just as there is heart-murder, so there is also heart-adultery. This occurs in our thoughts, dispositions and imaginations — thoughts and physical desires which excite the body and corrode the soul. "The wanton desire, rolled under the tongue as a sweet morsel, is the commission of the sin as far as the heart can do it." "Everyone who looks at a woman lustfully," said Christ, "has already committed adultery with her in his heart" (*Matthew 5:28*).

This is a hard saying. Who can bear it? The Apostle Peter speaks of "eyes full of adultery, insatiable for sin" (*II Peter 2:14*). Many people believe that the Sixth Commandment is the one least violated. But those who have served in the Medical Corps of the Army during the First and Second World Wars tell us that it is the most widely violated commandment.

Adultery is violation of the marriage bond. It is a legal ground for divorce. But in our day of easy divorce, we should look more closely at Christ's words on this subject: "Everyone who divorces his wife, except on the ground of unchastity, makes her an adulteress; and whoever marries a divorced woman commits adultery" (*Matthew 5:32*).

We have used the Fifth and Sixth Commandments as examples of how Christ, governing his life by the will of God, added new spiritual in tations of the Law. Other exa which might well be discusse referred to at the end of the under, "For Study and Discus

Governed by God's Wi

Not only did Christ give the Law, he lived in perfect ence to his Father's will. "My is to do the will of him who me," said Christ to the Phar That meant that his sustenanc joy, his deepest satisfactions drawn from living constantly in p-esence. While others slept, h gaged in intimate communion prayer with his Father. "I and Father are one," he declared. No no transgression of God's will, ed a barrier wall between him the Father.

When Christ faced the cros prayed that "this cup" might from him. "But," he added, "n I will, but as thou wilt." Here is mate self-surrender. Here is ou ample of perfect obedience to will of God.

If we are to live according t will of God we must first of all k God's will. This we learn through working of his Spirit within us Paul wrote, "All who are led by Spirit of God are sons of G (*Romans 8:14*). It cannot be strongly emphasized that we ca know God's will except the H Spirit instruct us. The bestowal the Spirit of God upon us is a tinuing process, and is God's grac our lives, disciplining us tow Christian sanctification. "This is

God, your sanctification" *ssalonians 4:3*). "God is at you," wrote Paul to the ans, "both to will and to work good pleasure" (*Philippians* Sanctification is the fruit of grace and our obedience to ill.

hristians possess the Spirit of t not to the same degree. The Paul speaks of the "carnal n" and the "spiritual Chris- The distinction is obvious. identifying himself as a fol- f Christ, the "carnal" Chris- ells only on the threshold of gdom. The things of this world im so insistently that he never he time or inclination to grow Christ-life. He is content to the amenities of church mem- , but he has no pressing de- be filled with the Holy Spirit. content to dwell on the peri- of the Christian life. We mes call him a nominal Chris-

"spiritual" Christian bears the of Jesus Christ. His life is a ion of that of his Savior. He earnestly towards Paul's goal: , yet not I, but Christ lives in He sets his mind and hope on he thing needful, a continuous h in grace and obedience.

l makes a second important ction in the life of Christians. he calls "babes in Christ," while he speaks of as "mature" or rown" Christians. The degree ristian illiteracy in this land is ling. In an adult class in Ameri- can history a text was used in which appears the name of Judas Iscariot. In classes of thirty to forty men and women there often is not one who knows who Judas Iscariot was. Yet many of those students belong to churches and claim to be Christians. On one occasion twenty-five leading public school educators who were assembled at a banquet table were asked, "What is the First Commandment?" No one knew! Yet most of those people counted themselves Christians.

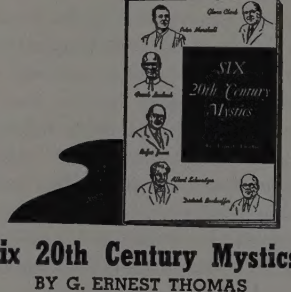
In some circles it is considered old-fashioned and foolish to learn Christian doctrine and dogma. One of the favorite attacks on the church is that it is "too dogmatic." Will these same people advocate that we get rid of the Declaration of Independence and the Constitution? They too, are dogma. They set forth the doctrines and pattern by which we live as a nation.

Our growth in knowledge and understanding of God's will is important. Without such understanding we will remain "babes" throughout our lives. At our hand is always the Book of Life. How faithfully do we read it? In it is found the revelation of God's will. Have we discovered that will? If we have, what are we doing about it?

For Study and Discussion

1. How can we learn to know the will of God for our lives?

2. What are some of the areas in which members of our Brotherhood, individually or collectively, are doing the will of God? (Call for the as-



Six 20th Century Mystics

BY G. ERNEST THOMAS

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signment made last month.)

3. What are some of the areas in which the will of God is not being done in our community?

4. According to Christ's interpretation, what are some of the common sins of our day against the Fifth Commandment?

5. What are some of the things that militate against obeying the Sixth Commandment in our community? What can members of the Brotherhood do about the problems?

6. What new insight to doing God's will did Jesus provide in the Parable of the Good Samaritan?

7. What new insight to God's will did Jesus give in his conver with the rich young ruler?

8. How did the incidents of ing corn and healing the sick Sabbath reveal God's will to me

9. Is it enough to observe th toms, standards, and practice are common in our day? Was satisfied with the standards day? How can we know and will of God?

Suggestions for Actio

1. Make a renewed study Ten Commandments and Luthe planation in order to discover will for your life.

2. Make plans to participa dividually and collectively, i work of welfare agencies and movements that will help to do will among men. (Home fi marriage counseling, agencie counteract juvenile delinquency

3. Make a list of things tha can do to learn to know and God's will.

The Christian's Chief Task

Assignments for the March (Third) M

Prayer is a privilege, but it is mor that. It is also a responsibility, a task tians are commanded to carry out. Sc clearly exhorts, "Pray without ceasing." is not only preparation for work; it is c the Christian's chief work.

At the next Brotherhood meeting th study will be, "Count Me a Partner— ing a Life of Prayer." In preparation f meeting the following committees mi appointed:

1. A committee to make a study helps provided by the local congrega foster private, family, and public w These helps might include printed res organized promotional efforts, formal in ion, or anythig else done in the loca gregation to promote prayer life.

2. A committee to order and plan projection of one of the following films

ordered from your denominational
g house: a. **Power of Prayer**—16
) minutes, rental $9.00; b. **Giving
Always**—16 mm., 29 minutes, rental
hese films should be ordered suf-
far in advance of the meeting to
re they will be available for use.
ther assignment that might prove fruit-
ld be to ask every member of the
ood to keep a record for the next
f the amount of time spent in private
n family prayer, and in public prayer.

O

(continued from page 24)

f his life. He sees a consistent
though others may see a man
inner contradictions because
are so absorbed in little
hts."

s book emphasizes what "faith
' means. "Faith alone" means
ely what it says, and not faith
knowledge, reason, certainty,
works. Faith, to Luther, was
trust, for he was always uncer-
bout his election. In contrast to
chton, who through faith
ht he "knew" he stood in God's
, Luther found in his joyous
l an end to all worrying, pon-
g, and striving to "know." Lu-
would say: You have no right
now, therefore there is nothing
or you to do—you must believe!
e of the highlights of the book
e detailed account of Luther's
sts with his opponents over the
ion of the Body in the Lord's
er.

is book reads easily and interest-
because Luther is seen, not in
drawn-out chronology of his life,
against the background of topics
important events. It is regrettable
the book has no index.

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